

THE
JUDGMENT

Given forth by
Twenty Eight Quakers

A G A I N S T

George Keith,
And his FRIENDS,

With *Answers* to the said *Judgment*, declaring those
Twenty Eight Quakers to be **No Christians.**

A S A L S O,

An *Appeal* (for which several were Imprisoned, &c) by
the said *George Keith*, &c. to the *Yearly Meeting*, Sept. 1692.

With a Full A C C O U N T of the said *Yearly Meeting*,
Signed by Seventy Quakers.

L I C E N S E D,

Octob. 28th,
1693.

Dan. Poplar.

Printed at *Pensilvania*; and now Re-printed at *London*, for **Richard Baldwin**, near the *Oxford-Arms* in *Warwick-lane*. 1694.

AN ADVERTISEMENT by George Keith.

That divers Papers stufft with Lies and Calumnies against George Keith, our Opposers hand about from one to another, and some from Meeting to Meeting, which we cannot yet procure Copies of; as one of Rob. Owen's, which he Read in a Publick Meeting at Philadelphia: and tho' he expressly promised G. K. a Copy of it, yet now detains it, pretending he did not limit a time. Another Paper of James Byles they carry about from Meeting to Meeting: and another Paper that was sign'd by many at their Yearly Meeting, which G. K. occasionally hearing read at their Quarterly Meeting at Philadelphia, desir'd a Copy of it, which they most unjustly refused. And thus like all Evil Doers, they seek to hide their Evil Deeds, and smite at the Innocent in secret. And for all their hypocritical Pretences to the Light, they are such, that are not willing to have their Deeds brought to the Light, as Christ said, The evil doer hates the light, and will not bring his deeds to the light, lest they should be reproved. If they had Truth on their side, they would not so smite in the dark, but would openly, and face to face, appear, and make good their Charge; but this they cannot: for they have no Covering or Refuge, but Lies and Falsehoods, which GOD in his due time will sweep away, to the clearing the Innocent. Amen.

The Printer (William Bradford's) ADVERTISEMENT.

That notwithstanding the various Reports spread concerning my refusing to Print for those that are George Keith's Opposers, these are to signify, That I have never refused, but often proffered to Print any thing for them; and do now again signify, That if John Delaval, or any of his Brethren, have any thing to Print, I am most willing to do it for them: not that I want to beg their Work, I need it not; but to leave them without excuse, that if they be any way wronged, or falsely charged by what is Published to the World, they may have equal priviledge to vindicate themselves as publickly: tho' I have little cause to make this offer to them, considering their many Abuses to me.

W. B.

Printed in Philadelphia in Pensilvania. 1693.

*A true Copy of Three Judgments given forth by
a Party of Men, called Quakers, at Phi-
ladelphia, against George Keith, and
his Friends: With Two Answers to the
said Judgments.*

The First Judgment.

AT a Monthly Meeting in Philadelphia, the 26th of 11 Mon.
1691. Thomas Fitzwater charged George Keith, for denying
the sufficiency of the Light, which G. Keith denying, T. Fitz-
water insisted, that he could prove the same; and being
examined concerning his Proof thereof, several Friends present stood
up, and said, They heard the said George Keith say, That he did not
believe the Light was sufficient, without something else; namely, Thomas
Prichard, William Harwood, Benjamin Chambers, William Southbe, and
several others. And after the matter in Debate had been thoroughly
heard, the aforesaid Credible Evidences giving their Testimonies as
above-said, the Meeting saw no reason to give Judgment against
Tho. Fitzwater, in this particular above-mentioned; but the said
Thomas very readily left the matter to this Meeting, and condemned
the rash Spirit that he spoke those words in, although the Charge
in it self was true.

*This is a Copy of what passed at a Monthly Meeting in Philadelphia,
the 26. of 3. Month. 1692.*

A. M.

The Second Judgment.

WE being prevented in our Meetings of late, to proceed orderly
in business, by reason of a turbulent and unsubdued Spirit,
which has much disquieted us, but having respite at this time, have
considered seriously and duly of a Charge exhibited several Months
past, by George Keith, against William Stockdale, many, if not most of
us, being present at several Meetings, where the Allegations of each

A 2

side

side were heard ; and as the Friends then present concluded on a Judgment in this matter, but were prevented of publishing the same, by reason of *George Keith's* unruly Behaviour, and extream Passion, which abruptly broke up the said Meeting, we declare our concurrent sence as followeth, That whereas Proof was made by two Witnesses, *That William Stockdale should say, That George Keith's preaching Christ without, and Christ within, was preaching two Christs:* which *W. Stockdale* denied the words so spoken ; and alledged, That *George Keith* called him, an *Ignorant Heathen*, and gave him several vilifying Expressions. Our Judgment is, *That William Stockdale is reprovabale, and blame-worthy, for uttering the said Words, they being an Offence to many sound and tender Friends, and that he condemn the same.* And as for *G. Keith's* manner of proceeding against him, we cannot own the same to be pursuant to Gospel Order, the said *G. Keith* having not alone dealt with him in private, before he had further prosecuted his Complaint ; neither can we hold him excusable for his undecent Expressions to *W. Stockdale*, he being elder in Truth and in Years.

Given forth by the Meeting of Publick Friends, at Philadelphia, the 4th of 4th Month. 1692.

A True Copy, by

Samuel Fenings.

The Third Judgment, and Condemnation, against G. K.

To the several Monthly and Quarterly Meetings in Pensilvania, East and West-Jersey, and else-where, as there may be occasion.

Beloved Friends : In tender Love, and with Spirits bowed down before the Lord, is this our Salutation unto you, earnestly desiring your growth and daily preservation in the ancient Truth, and in the simplicity of the Gospel of our Lord Jesus Christ ; and our Hope and Breathings are, that no insinuation or wiles of the Enemy shall prevail to turn you aside from your Steadfastness, or to cause you to esteem lightly of the Rock and Way of God's Salvation unto you, but that you be kept in the Light and Life, which was, and is the Just Mans Path to the end of our Days. *Amen.*

Now, *dear Friends*, it is with Sorrow of Spirits, and Grief of Souls, that we signify unto you the tedious Exercise and vexatious Perplexity we have met with in our late Friend *George Keith*, for several Months past : With mourning and lamentation do we say, How is this Mighty Man fallen ! how is his Shield vilely cast away, as tho' he had not known the Oyl of the holy Oyntment ! How shall it betold in *Gath*, and published in the Streets of *Askelon* ! Will not the Daughters of the *Philistines* rejoice ? Will not the Daughters of the Uncircumcised triumph,

triumph, when they hear that *he is fallen upon the soaring Mountains, and from the High Places of Israel ! Oh ! how are we distressed for thee, thou as a Man slain in thy High Places ! Whilst thou walked in the Counsel of God, and wert little in thine own Eyes, thy Bow did abide in strength, thy Sword returned not empty ; from the Fat of the Enemies of God, thy Bow turned not back ; his Enemies were then vile unto thee, and his Followers honourable in thy esteem. Oh ! how lovely wert thou in that day, when his Beauty was upon thee, and when his Comeliness covered thee ! Why should his Ornaments exalt thee, which were given to humble thee before him ! and how thou art fallen from thy first Love, and are become treacherous to the Spouse of thy Youth ! Consider where thou art fallen, and repent, and do thy first Works.*

But so it hath happen'd, Friends, lest any Flesh should glory, but become silent before the Lord, that this once *Eminent Man, and Instrument of Renown*, in the hand of the Lord, whilst he kept his first Habitation, and knew the Government of Truth over his own Spirit, and witnessed the same to be a Bridle to his Tongue, was then serviceable both in Pen and Speech to the Churches of Christ ; but now, and of late, it is too obvious and apparent, that being degenerated from the lowly meek and peaceable Spirit of Christ Jesus, and grown cool in Charity and Love towards his Brethren, that he is *gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention and Fangelings ; and as a Person without the fear of God before his Eyes, and without regard to his Christian Brethren, and letting loose the Reins to an extravagant Tongue, he hath broken out into many ungodly Speeches, railing Accusations, and passionate Threatnings, towards many of his Brethren and Elders, and that upon slender Occasions ; and when some in Christian Duty have laid before him his Unfavoury Words, and Unchristian Frame, he hath treated them with such vile Words, and abusive Language, such as a Person of common Civility would loath. It hath been too frequent with him, and that in a transport of Heat and Passion, to call some of his Brethren in the Ministry, and other Elders, and that upon small Provocations, if any Fools, ignorant Heathens, Infidels, silly Souls, Lyars, Hereticks, rotten Ranters, Muggletonians, and other Names of that infamous strain, thereby, to our grief, foaming out his own Shame. And further, his Anger and Envy, being cruel against us, and not contenting himself with his harshness against Persons, but he proceeded in bitterness of Spirit to charge our Meeting, with being come together to cloak Heresie and Deceit ; and publishing openly several times, That there were more Doctrines of Devils, and Damnable Heresies, among the Quakers, than among any Profession among the*
 Protestants

Protestants. He hath long objected against our Discipline, even soon after his coming among us, and having prepared a Draught of his own, and the same not finding the expected Reception, he seem'd disgusted since : He hath often quarrell'd with us about Confessions, declaring, *That he knew none given forth by the Body of Friends to his satisfaction* ; and often charg'd most of us, of being unsound in the Faith : We have offered in several Meetings for his satisfaction, and to prevent Strife among us, and for preserving the Peace of the Church, to deliver a Confession of our *Christian Faith* in the words of our Lord and Saviour Jesus Christ, the Author of the *Christian Faith*, and in the words of the Apostles and Disciples, his faithful Followers ; or we would declare our Belief in Testimonies of our ancient Friends, and faithful Brethren, who were generally received by us ; or we would concur and agree upon a Confession, and have it transmitted to the Approbation of the Yearly Meeting here, or the Yearly Meeting at London ; yea, it was offered unto him at the same time, that a Confession concerning the *main Matter in Controversie*, should be given out of a Book of his own, but all was slighted as insufficient. The Lord knows the trouble which we have had with this unruly Member, and the openness of our Hearts and Well-wishes towards him, notwithstanding his Rage and Violence against us, and of the Endeavours of many in this place, to have gain'd upon him by a Friendly Converse, and by other Means not inconsiderable to a Brotherly Freedom ; but our Labour hitherto seems to be as Water spilt upon the Ground : *And this Meeting having tenderly and orderly dealt with him, for his abusive Language, and disorderly Behaviour* ; he hath not only slighted all Applications of gaining him to a sence of his ill Treatments and Miscarriages, but in an insulting manner said to the Friends appointed by the Meeting to admonish him, *That he trampled the Judgment of the Meeting under his Feet as dirt* : And hath of late set up a separate Meeting here, where he hath, like an open Opposer not only reviled several Friends, by exposing their Religious Reputations, in mixt Auditories of some Hundreds, endeavouring to render them and Friends here, by the Press and otherways, a Scorn to the Profane, and the Song of the Drunkards, but he hath traduced and vilified our worthy travelling Friends, *J. D.* and *T. W.* in their powerful and savoury Ministry, whose Service is not only here, but in most Meetings in *England, Scotland, and Ireland*, well known to have a Seal in the Hearts of many Thousands of the *Israel of God*. He hath also within a few Weeks appeared in opposition as it were, to the Body of Friends, by putting on his Hat, when our well-received and recommended Friend, *J. Dickenson*, was at Prayer, and that in a Meeting of near a Thousand

and Friends, and others ; and so going out of the Meeting, to the great Disquiet thereof, and to the drawing some Scores into the same Opposition with him, by his ill Example : and he thus persisting in his repeated Oppositions, hard Speeches, and continued Separation, and labouring like an unwearied Adversary, to widen the Breach made by him, and so abusing some of the neighbouring Meetings, by being as yet under that Cover of being owned by us, we are hereby brought under a Religious Constraint, and to prevent other Meetings of being further injur'd by him, to give forth this Testimony, strained as it were from us by his many and violent Provocations, *viz.* That we cannot own him in such ungodly Speeches, and disorderly Behaviour, or in his separate Meetings, and that we disown the same, as proceeding from a wrong Spirit, which brings into disorder inwardly, and leads into distraction and confusion outwardly ; and until he condemn and decline the same, we cannot receive him in his Publick Ministry, and would have him cease to offer his Gift, as such, among us, or elsewhere among Friends, till he be reconciled to his offended Brethren. And as to those few of our Brethren in the Gift of the Ministry, who are gone out with *G. Keith*, into his uncharitable and dividing Spirit, the miserable Effects whereof many of us have sufficiently known in *Old England*, and other parts, our Judgment is, *That whilst they continue such, they become unqualified to the Work of the Gospel, as degenerating thereby from the Guidance of God's blessed and peaceable Spirit in their Hearts (from whence proceeds the effectual New Testament Ministry) and being turned from the peaceable Fruits thereof, are gone to Uncharity and Contention.* And now, all you who have walked in Fellowship and Communion with us, and are drawn aside through Inconsideration, or otherwise, into this Spirit of Separation and Prejudice against our Meetings orderly established, and wherein we have been often and mutually refreshed together, we cannot but in the fear of God, and in love to your Souls, admonish you also of the Insecurity of your present State, and that therein we cannot have Unity with you, and unless you return from under that Spirit, Dryness and Barrenness from the Lord will be your Reward. And so, dear Friends, we exhort you all, to behave your selves in the Spirit of Meekness, and peaceable Truth, upon all occasions, but more especially upon any Discourse or Conference with any of them who are discontented among you, or started aside from you ; and avoid all Heats and Contentions in Matters of Faith and Worship ; and let not the Salt of the Covenant be wanting in your Words and Actions, for thereby the Savour of your Conversation will reach the Witness of God in them. The Grace of our Lord Jesus Christ be with you all. Amen.

Given

Given forth by the Meeting of Publick Friends in Philadelphia, the
20th of the 4th Month, 1692.

Samuel Jennings,
John Delawall,
William Tardly,
Joseph Kerckbridge,
Walter Faucet,
Hugh Roberts,
Robert Owen,
William Walker,
John Lynam,
George Gray,

John Symcock,
Griffith Owen,
John Bown,
Henry Willis,
Paul Saunders,
John Blunston,
William Cooper,
Thomas Thackray,
William Byles,

Thomas Loyd,
John Willsford,
Nicholas Walln,
William Watson,
George Maris,
Thomas Duckert,
Joshua Fearn,
Evan Morris,
Richard Walter.

Here follows Two Answers to the said Judgments.

To all faithful Friends in Pensilvania, East and West-Jersey, and to all
every-where else, in all parts of the World, to whose Hands this may come,
The Salutation of Love.

WE in behalf of our selves, and many Brethren, who are falsely
called the Separate Meeting at Philadelphia, having taken into
our serious and weighty Consideration, Three several Papers, given
forth by them of the opposite side, who have opposed us, and conti-
nue to oppose us in our present Testimony to the Truth of Christ,
and his blessed Gospel and Doctrine, viz. The first given forth by
the Monthly Meeting of the opposite side, the 20th of the 3d Month,
1692; wherein they clear T. Fitzwater of his falsely accusing G. K. for
denying the sufficiency of the Light, saying expressly in their said Paper,
That Four credible Witnesses giving their Testimony, That they heard G. K.
say, He did not believe the Light was sufficient, without somewhat else: the
Meeting saw no reason to give Judgment against T. Fitzwater in this par-
ticular, the said Thomas condemning the rash Spirit that he spoke these Words,
in, though the Charge in itself was true. And G. K. having both at Quar-
terly and Monthly Meeting preceding, sufficiently proved, and
which was confessed by T. Lloyd, as the Mouth of these Meetings,
That by that somewhat else, G. K. had frequently declared, he did not mean
Humane Learning, nor the Scriptures, nor outward Preaching, (altho' the
Scriptures, and outward Preaching are instrumental, in God's ordinary way
of working, together with the inward Operation of the Spirit to Mens Sal-
vation) as absolutely necessary, but the Man Christ Jesus, and what he
did

did and suffered for us on Earth, and what he now doth for us in Heaven, and the fulness that dwelleth in him. By which it plainly appeareth, the said Monthly Meeting hath excluded the Man Christ Jesus, our blessed Mediator and Saviour, from having any part or concern in our Salvation, and therefore we do unanimously, and with one Heart, judge and condemn their false Judgment, in clearing *Tbo. Fitzwater*, that hath this tendency, not only to condemn G. K. for his sound *Christian Doctrine*, but is a plain denial of the Man Christ Jesus, and the great Merits, and Value, and Efficacy of his Suffering, Death, Resurrection, and Ascension, and his Mediation for us in Heaven: All which are somewhat else, than the People called *Quakers* commonly understand by the Light; to wit, the Light in every Man's Conscience. And by this rash and inconsiderate Act of their Monthly Meeting, proceeding from great Ignorance, Error, and Unbelief in them, they have sufficiently declared themselves to be no true Believers in the Man Christ Jesus, and therefore **No Christians**: and for this cause we cannot own them to be our *Christian Brethren*, nor joyn with them in any Religious Worship, until they condemn themselves for the said Act, and give us some Evidence of their unfeigned Repentance, and sincere Faith, by their open Confession and Declaration of the Truth of Christ, which now they have denied.

The Second Paper is given forth by a Meeting of these called *Friends of the Ministry*, signed by *Sam. Jennings*, as Clerk of the said Meeting, wherein they give too partial and defective Judgment against *William Stockdale*, not blaming him for any Offence to God or Christ, nor convicting him for his Sin of Blasphemy, whereof he was guilty, in charging G. K. for preaching Two Christs, because he preach'd Faith in Christ within, and in Christ without us; wherein he plainly denied Faith in Christ without us, that we judge Blasphemy against the Son of Man. Also, the said Meeting hath falsely judged and blamed G. K. for calling *W. S.* an ignorant Heathen; for seeing he denied Faith in Christ without us, we judge it was his proper Name, and he was not worthy to be accounted in the Truth, having discovered his so great Ignorance and Unbelief in one of the great Fundamentals of the Christian Faith. Also, they falsely accuse G. K. for not giving *W. S.* Gospel Order; whereas, upon due Examination, we find, that he had given him sufficient Gospel Order.

The Third Paper is signed by *Samuel Jennings*, *John Simcock*, *Thomas Lloyd*, and others, in Number 28, all pretended Preachers, wherein they have passed a most false Judgment against G. K. for his sound Christian Doctrine, and Godly Zeal, in sharply reprovng gross Anti-christian Errors that he had detected them guilty of, partly by the open Confession of some, and partly by the Connivance of others, and seeking to cloak and cover and defend the Guilty; and the said Three Papers,

and the Matter contained in them being sufficiently answered in a late Book, called, *The Plea of the Innocent*, &c. which we having read and well considered, do approve of, and allow to be given forth by our unanimous Consent and Approbation, the particular things, in matter of Fact, therein contained, being all known to some of us, and the most principal to most of us : And we of this Meeting deliver it as our unanimous Judgment, that all these who have given Judgment in the said Three Papers above-mentioned, have given a false Judgment in them against the Truth, and against G.K. and his Friends joyned with him in this Testimony. And we do declare against their false Judgment, and say, *That G. K. and other Friends of the Ministry joyned with him in this Testimony, ought not to forbear the Exercise of their Ministerial Gift that God hath given them, notwithstanding the false Judgment of false Brethren, that have joyned together in a Faction against him, and his faithful Brethren, but that he and his said faithful Brethren of the Ministry ought to be encouraged and received by all faithful Friends every-where, in the use and exercise of their Ministerial Gifts, which we are perswaded they still have, and the use and exercise thereof will tend to the Glory of God, the Prosperity of Truth, and Salvation of Souls.* And we also deliver it as our unanimous Judgment, that all these 28 Persons that have signed that false Judgment against G.K. and his Friends, ought not to be own'd nor countenanced in their Preaching or Praying, but denied, and all others that justify them, until they condemn themselves for their said false and rash Judgment against G. K. and his Brethren ; and until they give some publick and open Confession and Declaration that they are *sound in the Faith of Christ*, they having given sufficient cause to us, to conclude, *That at present they have not the sound Faith of Christ.* And tho' we have just cause to blame them for condemning us without all Hearing and Trial, yet they have no cause to blame us, because we have oft sought and requested a Meeting with them, to have Things of Difference fairly debated and tried, but could never obtain it ; and they having now made publick their false Judgment against us, in three several Papers, we are concerned, for the *Defence of Truth*, and our *Reputation*, both as *Men and Christians*, to give forth this publick Testimony against them, and to recommend it to all faithful Friends to consider and examine by the Spirit of Truth ; and let both their publick Papers and ours be impartially weighed in the Ballance of Truth, in order to which we are willing that all their Papers be printed as well as ours, that have been published on both sides, that so the impartial Readers may have a fair Opportunity to judge of both.

Given forth at our Meeting at the House of Philip James in Philadelphia, the 3d of 5th Month, 1692, in behalf of many of our Brethren both in Town and Country, who are one with us in this Testimony, tho' not now present.

Richard

Richard Dungworth,
John Wells,
Philip James,
Henry Furnis,
James Shattick,
James Cooper, sen.
William Davis,
Robert Wallis,
James Poulter,
Nicholas Pierce,

Thomas Budd,
John Barclay,
William Bradford,
James Cooper, jun.
John Lofius,
John M'Comb,
James Chick,
John Bartram,
Abel Noble,

Joseph Walker,
Thomas Paschall,
Richard Helliard,
William Waite,
Anthony Sturges,
Ralph Ward,
Thomas Peart,
John Chainler,
Peter Chamberlain.

An Expostulation with Samuel Jenings, Thomas Lloyd, and the rest of the Twenty Eight unjust Judges and Signers of the Paper of Condemnation against G. K. and his Friends: And Complaint for a Publick Hearing and Tryal before all impartial People.

WHereas Samuel Jenings, Thomas Lloyd, and others, being in Number Twenty Eight, have published a Paper against G. K. and the rest of his Brethren, who are joyned with him in this Testimony for the Lord Jesus, against whom they prophesie, *That Dryness and Barrenness from the Lord will be their Reward.* We having read and considered the said Judgment, do testifie against it, as an unjust and unrighteous Act; but that which aggravates the Crime against them is, that they say, *This Meeting having tenderly and orderly dealt with him, &c.* when they know in their Consciences, they dealt not with G. K. nor ever sent for him to their said Meeting, but Tried and Judged him altogether in his absence; wherein they have done worse than the Baptists did in the case of *Tho. Hicks* for when Friends appealed to the People called Baptists, for Justice against *T. Hicks*, they took their time, and appointed a Meeting, and three or four Days before the said Meeting, sent Letters to *G. W.* and *W. P.*'s Houses, to give them Notice to be at the Meeting; but they being so far from home, that they could not have timely Notice, it was reckon'd great Injustice for them to proceed and try Friends, and *T. Hicks*, in their absence; and upon Complaint they gave another Meeting: but *T. Lloyd*, *S. Jenings*, and the rest are so far short of the Justice of the Baptists, that they never so much as acquainted G. K. of their Meeting, or Intent to proceed against him, nor never sent for him that we can understand, only *W. Byles* came to G. K.'s House, and asked for him, his Wife told, He was from home, and she expected him the next Morning; but they told nothing of their

business with him, but in all haste proceeded to judge him in his absence before he came home. Is this your orderly dealing with him? Is this your Justice? Is this your Christian Tenderness? your Charity, and your bearing with him in a Christian Spirit? for shame cease thus proceeding, or you will be a stink in the Nostrils of the Nations where it shall be told. What! pretend to *Christianity*, and fall short of *Heathen Justice*! *Job. 7. 50, 51. Acts 25. 16, 17.* Did the *Baptists* do unfair in proceeding to try Friends in their absence? Then much more you: for they gave some Notice before of their intending to try *Tho. Hicks*, but you never so much as told *G. K.* of your so Meeting: wherefore allow us so much Justice as the *Baptists* did, to have another Meeting publickly to try *G. K.* where all People may be present, that are willing to come, and whereof *G. K.* may have timely Notice, and liberty to plead his own Cause, and let all impartial People judge; and through God's assistance we shall make it appear, that your said Judgment is unjust, and *G. K.* not worthy of Condemnation. Was there ever such an Act done in any Christian Society before, to condemn a man without ever hearing of him, or suffering him to speak for himself? Surely its far short of any worldly Court, where the Party shall have timely Notice to prepare for his Tryal, and liberty to plead his own Cause in the face of the Country, and where his Accusers are not allowed to sit and give Judgment against him: But so it is, that these Unjust and Unrighteous Judges have proceeded to Try, Judge, and Publish their Judgment against *G. K.* without ever hearing of him, when it is well known the most of them were his great Opposers: They might be sure this way to condemn him, when only a Faction of them get together, and accuse him, and he, nor any for him, be present to speak for him. But that which still heightens the Crime of *Tho. Lloyd, Sam. Jennings*, and the rest of the Twenty Eight Unjust Judges, is, that they of the Ministry should give such a false Judgment, and then impose it on all the Meetings in these Three Provinces, when most of the Friends thereof are great Strangers to the Matter in Controversie, not knowing which Party is in the right, but they must take the said Judgment upon trust from them, without enquiring into the Cause and Verity thereof; and where they think their said Judgment will not readily be swallowed down, they will follow it from Meeting to Meeting, clothed with their Magistratical Robes; and if any Friends shew their dislike of having it imposed on them without their own consent and consideration of the matter, presently threaten to bind them to the good Behaviour, and to the Peace, and call out for a Constable, thereby endeavouring to trample us down by their

Magistratical Power and Authority, as *Samuel Fenings, Sam. Richardson, Thomas Lloyd, John Delarvall, and Anthony Morris*, did lately, at a Monthly Meeting near *Frankford*, as is well known to many. Oh! whither do you think these things will run? Will it not give People just cause to say, The *Quakers* are turned Persecutors? but our Trust and Confidence is in the Lord alone, who hitherto has pleaded the Cause of the Innocent, and carried his People through all the Powers and Oppositions that have hitherto risen up against them in all Ages, and we doubt not but he will do the same for us, as we keep faithful to him, and to the Guidance of his Holy Spirit, Light and Life in our Hearts. But are these your Proceedings *Christian*, or *Protestant-like*? Or do they not rather relish of rank *Poper*y, for the Clergy, or them of the Ministry, to impose their Edicts on the People, without their enquiring into the matter? Is not this blind Obedience? Is not this believing as the Church believes, in order to bring in *Ignorance the Mother of Devotion*? Oh! who but ignorant and blind Men, but can see these things! And yet now will ye stand in them, O ye *Unjust Judges*! will ye not be willing to answer our just Complaint for a Hearing? Will you *come short of the Justice of the Baptists*, who admitted of another Meeting for a Hearing? But perhaps you will say, *The Act of that Meeting was Infallible, being made up of such a Body of the Ministry*, (as *Arthur Cook* said lately in the House of G. K. *That a Yearly Meeting could not err.*) But we desire to hope, that some of you will better consider ~~of~~, and answer our just Complaint, and not lurk in Holes and Corners, but come openly and defend your selves, and repent of the Error and false Doctrine you have run into; and let a Time and Place be appointed and agreed on by both Parties for a Publick Hearing: If you have Truth and Justice on your side, come forth and let it appear before the World; and say not, *That such and such things are false*, but prove them to be so, and bring things to the light, and let not Christ's words be fulfilled on you, *viz. You hate the Light, because your Deeds are evil*, &c. Say not, that we are bold and daring thus to challenge you: for it's not writ in a presumptuous Spirit, as relying on our own Strength or Parts, but on the Lord alone, on whom is our Dependance, and who knows the Innocency of our Cause, and therefore we are not afraid to bring it to the Test, but willing to appear openly, as hitherto we have done in Print, and not as your Practice is to report false things secretly abroad, which we know not whom to fasten upon; but what we publish in Print, remains to be the Author's, whether true or false; If false, why don't you refute it, the Press is free and open for you, as for any? But the matter in our late Printed Books is true, and stands over your Heads, and which you will never be able to refute.

But

But next, let us enquire, What have you condemned G. K. for? Some of you say, *Partly for matter of Doctrine, and partly for hard Words*: But as for Doctrine you have not mentioned what it is; and as for the hard Names you mention, it is made appear in, *The Plea of the Innocent*, &c. that they were justly given by G. K. to them that deserved the same: But have his Opposers given no hard Names, no unjust and false Reflections? Yea, many. But why only then must G. K. be condemned, and not they also who have given hard Words, and false Names to G. K.? When G. K. complained against them for not giving Judgment against *W. Stockdale's* Blasphemy, *Samuel Jenings* could excuse it, by bringing the Example and Practice of worldly Courts, saying, *George, thou hast reviled thy Brethren, and in Court, we allow of Discount*. So that according to *S. Jenings*, *W. Stockdale's* Blasphemy must be discounted against G. K.'s reviling his Brethren, as they account it, but can never prove. But if Discount be allowable in this case, why are not G. K.'s hard words discounted against those that have been given to him, so far as they will reach? And that it may appear what hard Names have been given, we think fit here to mention, viz.

not.

They say G. K. has called them,

1. Fools. 2. Ignorant Heathens. 3. Infidels. 4. Silly Souls. 5. Lyars.
6. Hereticks. 7. Rotten Ranters. 8. Muggletonians.

They of the other side have called G. K.

1. Brat of Babylon. 2. Accuser of the Brethren. 3. Apostate. 4. Worse than Prophane. 5. A Troubler of the Church. 6. A Person that no one could have difference with, but he was in danger of the Life of his Soul.
7. A Preacher of two Christs. 8. A Teller of an old St. Andrew's Story.
9. Pope. 10. Father Confessor. 11. Liar. 12. Devil. 13. Muggletonian.
14. Compared him to a Wolf, Tyger, &c. 15. One that always endeavoured to keep down the Power of Truth. 16. A more vexatious Adversary than Hicks, Faldo, Scanderet, or the worst of Enemies. 17. One that is fallen upon the soaring Mountains, &c. 18. As a Man slain.
19. Become treacherous to the Spouse of his Youth. 20. Fallen from his first Love. 21. Gone into a Spirit of Enmity, Wrath, Self-Exaltation, Contention, &c. 22. Foaming out his own Shame. 23. A Person without the Fear of God before his Eyes. 24. Letting loose the Reins to an extravagant Tongue. 25. Broken out into many ungodly Speeches, railing Accusations, passionate Threatnings, being Cruel, &c. like an unwearyed Adversary. With many more that can be proved.

Now let the impartial Reader judge, which have exceeded in hard Words; and whether they are not very partial, to pass by all that hath been said against G. K. and condemn him for what he hath spoke

in its right place ; as is made appear in the Book called, *The Plea of the Innocent*. And yet when G. K. was the Complainer for many Months, for Justice to be done to Truth, they could plead for Discount, and put Blasphemy against Christ Jesus, in the Balance, against Reflections upon themselves, and yet now will not discount for hard Words. And also, they have judged a whole Meeting, without ever admonishing of them. If this be not Partiality, Injustice, and Unrighteous Judgment, tell us what is. And clear your selves of these things, if you can.

Signed by us, in the behalf of the rest of our Friends, by order of our Meeting, the 18th of the Fifth Month, 1692.

Thomas Budd,	William Bradford,
Richard Hilliard,	James Cooper,
John Hart,	Elizabeth Keith.
Thomas Paschall.	

An APPEAL from the Twenty Eight Judges, to the Spirit of Truth and True Judgment, in all faithful Friends, called Quakers, that meet at this Yearly Meeting at Burlington, the Seventh Month, 1692.

WHereas Twenty eight Persons, called Friends of the Ministry, have publisht a Paper of false Judgment against *George Keith*, and the rest of his Friends and Brethren, without any Hearing or Tryal, We, in behalf of the rest, do make this our Serious and Solemn Appeal to the Spirit of Truth and true Judgment in you all, that by the help and guidance of the same, ye may enquire and search into the matter, requesting and beseeching you to do Justice in these things, for the Vindication of the Truth, and Honour of Christ, the Peace of your Consciences, and the Credit and Repute of our Holy Profession, and making up the Breach that is among us, if possible, and answering the expectation of our faithful Brethren in *England*, and other places of the World, who will be greatly concern'd with us, that Justice and true Judgment may take place impartially, and without respect of Persons.

And *Friends*, Think it not strange, that we appeal to you universally, that by the Spirit of Truth ye may give true Judgment in these Matters concerning Us, and these Twenty eight Persons, and others of the Ministry, who are joyned with them therein : for tho' upon a pretence of their being Ministers, they claim a Superiority over you the Lord's Heritage and People, as if ye were not capable, nor qualified

lified to judge them, but that they have Authority to judge you, and on this pretended Authority, (too like the *Roman Hierarchy*) they have sent their Paper of Judgment against us to you, tho' they were no Yearly Meeting, nor any true Representative of the Body of Friends in these three Provinces, but a Party or Faction of prejudiced Men against the Truth, (and us the defamed Witnesses of it) many of whom we can prove guilty of great Ignorance and Error in Doctrine, as well as some of them are guilty of evil and scandalous Practice, repugnant to our Holy Profession ; and some that have been too busie to comply with their usurped Authority over you, have read the said Judgment in divers Monthly, Quarterly, and other Meetings, without the Consent of the said Meetings, or so much as asking it. All which we appeal to you, Whether it be not a manifest Usurpation over you, and seeking to bring you into Bondage ? And when we have at several Meetings requested the Friends of the said Meetings, to enquire and examine the Matter of Difference between these Twenty eight Men and us, some of the said Twenty eight have still refused to suffer the thing to come to any further Examination or Judgment, pretending, *None have power to judge in these Matters, but Friends of the Ministry*, whereof these Twenty eight are the far greatest part in these Three Provinces, and most of the rest of the Preachers are joyned with them, to uphold and defend them in their Tyrannical Usurpation over your Consciences, as if ye were only to see with their Eyes, and hear with their Ears, and not with your own, and that ye were to take all things without all due Examination and Tryal, by an implicit Faith, *Papist-like*, from them. But if there remain that Nobility in you, and Sence of your *Christian Liberty* and *Freedom*, wherewithal Christ hath made you free, as we hope there doth, ye will not suffer your selves to be so imposed upon, nor to be thus Afs-rid by them, as to take things by a bare implicit Faith from them, but every one of you to see with your one Spiritual Eyes, and hear with your Spiritual Ears of God's opening, and to bring these weighty Things of Difference to the true Touch-stone, the Spirit of Truth and true Judgment in your selves, which ye have as well as they, and which many of you are better taught by, and acquainted with, than they ; even as formerly it was, that many of the People lay beyond the Priests and Teachers, in the days of the *Prophets*, and of *Christ in the Flesh*, and the *Apostles* ; and also of late, many *Thousands of the People* have been beyond the *Priest and Teachers*, and have been made able by the Spirit of Truth to judge them for their great Ignorance and Error. And that ye may have the better opportunity to examine these matters, and impartially and thoroughly to search into them, and judge of them, we have procured to be Printed their Three Papers of Judgment,

ment, viz. The first given forth by their Monthly Meeting at Philadelphia, the 26th of the Third Month, 1692 ; wherein they clear Tho. Fitzwater, and condemn G. K. for saying, *The Light is not sufficient, without something else*. Which something else, Thomas Lloyd, as the Mouth of the said Monthly Meeting, acknowledged, *They knew G. K. held to be the Man Christ Jesus, and what he did and suffered for us on Earth, and what he now doth for us in Heaven*. The Second Judgment is given forth by them called Friends of the Ministry, concerning W. Stockdale, signed by Sam. Jennings, as Clerk of the said Meeting, the 4th of the Fourth Month, 1692. The Third signed by Twenty eight of them of the Ministry, against G. K. and his Friends, &c. Which said Judgments we desire you to compare with our Printed Answer, called, *The Plea of the Innocent*, &c. and another called, *An Expostulation with Tho. Lloyd, Sam. Jennings, &c.* and another by way of Epistle, in Answer to their Three false Judgments.

And we earnestly request and desire of you, to procure of these Twenty eight Men, that we may have a Publick Hearing with these Men, before you all, at a Place and Time mutually appointed by them and us, before the People be gone from the Yearly Meeting ; and that an orderly Method be agreed upon betwixt them and us, to prevent all Confusion, and especially that none but one speak at once, and that every one that speaketh, who is concerned, may have full liberty, without interruption, in order to which we are most willing, that one or two Impartial and Judicious Men may be chosen by both them and us, to Preside, and have full Power to command and enjoyn Silence to any of them or us, as they shall see occasion ; and whoever of them or us yieldeth not Obedience to the said Command, shall be held and declared unworthy and incapable of further speaking at the said Publick Conference. And also, we demand that Justice of these Twenty eight Men, that they will give us the said Publick Hearing and Tryal before you.

And let these particular things be discoursed of, and come to a Publick Hearing and Tryal at the said Meeting, and what other things they and we shall agree to, viz.

1. Whether George Keith hath been proved guilty by these Twenty eight Men (his Accusers) of *reviling, ungodly Speeches, and false Accusations* ? Or whether he hath given Names to any of them (as alledged in their Paper) that they did not deserve, and did not belong to them ? And whether it be not false, that they say, *This Meeting having tenderly and orderly dealt with him* ?

2. Whether they who have signed that Paper against him, are not guilty of giving him Names that did not belong to him, but may be

justly accounted Names of *reviling, ungodly Speeches, and false Accusations*? And whether *Samuel Jennings* particularly is not greatly to be blamed, for calling G. K. *Worse than Prophane, and Apostate*, seeing we know not wherein G. K. is in any one particular gone from Friends Doctrine or Practice, or what thing or things he is guilty of, so as to be worthy of having his Ministry denied?

3. Whether it cannot be proved, that that Faction (which have sufficiently shewn their opposition and prejudice against G. K. and have signed to that Paper against him) are guilty of *cloaking more damnable Heresies and Errors, than any Protestant Society in Christendom*, while it can be proved against them, that they have not only cloaked *W. Stockdale* for above Eighteen Months, in saying, *To preach Faith in Christ within, and in Christ without, is to preach Two Christs: and Tho. Fitzwater*, in saying, *The Light is sufficient without any thing else, and that he owned no Man Christ Jesus, as Mediator in Heaven, but the Grace of God within him*; and saying in his Prayer, *O God that dyd in us, and laid down thy Life in us, &c.* and saying, *That he had not learned that Lesson, whether the Godhead was crucified on the Tree of the Cross, or somewhat that he took of the Virgin, &c.* But they have cloaked divers other Persons in their vile and gross Errors, as can be sufficiently proved, and particularly *Sam. Jennings*, in saying, *To do our own Business, as Men, we needed not a supernatural Power.* And *Tho. Lloyd*, in arguing some hours, *That we might be Christians good enough, without the Faith of Christ, as he died for our sins, and rose again without us.* And *Arthur Cook* and *J. Simcock* in their charging G. K. for imposing *Novelties upon them*, when he affirmed, *Christ was in Heaven in the same Body, for being, in which he suffered*; and *J. Simcock* denied that *Christ rose in the same Body in which he suffered.* And *Rob. Young*, in saying, *That he read not in all the Scriptures of Christ without, and Christ within*; and that *Christ was separated from his Body in the Cloud.* And *Rob. Owen*, and *Will. Southbe*, in denying any general Day of Judgment, and the Resurrection of the Dead, but only what every one witnessed within here. Whether these, with many more that can be proved, were not cause enough for G. K. to say, *More damnable Heresies and Errors were cloaked among the Quakers here, than in any Protestant Society in Christendom?*

4. Seeing their Paper, signed by the Twenty eight, mentioneth a main Matter of Controversie betwixt G. K. and them, which (they say) they proffered to refer to one of his own Books, or to the Yearly Meeting here, or to the Yearly Meeting at London; let them shew what that main Matter of Controversie is, and wherein his present Doctrine doth contradict any of his former Books, which he saith, they can never prove.

5. Whether the Act of the Monthly Meeting at Philadelphia, the

26th of the Third Month, 1692, is according to Christian Doctrine, *That the Light is sufficient without any thing else*; thereby excluding the *Man Christ Jesus without us*, and his *Death and Sufferings, Resurrection, Ascension, Mediation, and Intercession for us in Heaven*, from having any part or share in our Salvation, and thereby making him only a titular, but no real Saviour, as one zealous for that side, lately called the Difference betwixt them and us concerning Christ, *An empty Barrel*: and another great Zealot said, *He did not believe to be saved by that which died at Jerusalem.*

6. Whether it be necessary to our Salvation to believe, *That Christ died for our sins without us, and rose again, and is gone into Heaven without us, and there doth make Intercession for us*? And whether it doth not belong to sound Christian Doctrine to believe, *That Christ will come without us in his glorified Body, to judge the Quick and the Dead*; and that there shall be a general Day of Judgment; and that there is a Resurrection of the Dead to be; that the deceased Saints have not yet attained generally, but wait for it until Christ's coming? And whether there is not to be a Resurrection of the Body, that is not the Resurrection or Quickning of the Soul only, as some falsely imagine: Let them clear themselves in these things, they having given us just cause to suspect them Unbeliever therein.

7. Whether every true Christian is not taught and led to believe in the Power and Spirit of Christ, and his Light and Life inwardly revealed, and by the help of the said measure to believe in him who hath the fulness, even the Man Christ Jesus without us, glorified in Heaven? And whether by true Faith in the Man Christ Jesus without us, as it is wrought by the Measure of the Spirit, and Light of Christ in us, we receive not a daily supply and increase of more Grace, Light and Life, and a further Measure of the Spirit from the Man Christ Jesus? And whether they who have not this Faith in the Man Christ Jesus without them, are worthy to bear the honourable Name of Christians?

8. Whether it is not a great and necessary part of Christian Doctrine, necessary to be preached, in order to bring People to an inward knowledge and enjoyment of God and Christ, and the Holy Spirit, to Preach Faith in Christ without us, even the Man Christ Jesus, as he died for our sins, and rose again, and is ascended into Heaven, and there maketh Intercession for us, as well as Faith in Christ in us, as he doth inwardly enlighten us? And whether it can be said, that the Man Christ Jesus is in us, otherwise than by a figurative Speech, of giving the Name of the whole, to the measure or part; as when the Sun is said to be in such a House, the fulness of the Sun's Light is only in the Body of the Sun, and but a Stream of Light cometh from the Sun into the House?

9. Whe-

9. Whether the said Twenty eight Persons had not done much better to have passed Judgment against some of their Brethren at *Philadelphia*, (some of themselves being guilty) for countenancing and allowing some call'd *Quakers*, and owning them in so doing, to hire Men to fight (and giving them a Commission so to do, signed by Three Justices of the Peace, one whereof being a Preacher among them) as accordingly they did, and recover'd a Sloop, and took some Privaters by Force of Arms ?

10. Whether hiring Men thus to fight, and also to provide the *Indians* with Powder and Lead, to fight against other *Indians*, be not a manifest transgression of our Principle, against all use of the carnal Sword, and other carnal Weapons ? And whether these call'd *Quakers*, in their so doing, have not greatly weakned the Testimony of Friends in *England*, *Barbadoes*, &c. who have suffered much for their refusing to contribute to uphold the Militia, or any Military Force ? And whether is not their Practice here an evil Precedent, if any change of Government happen in this place, to bring Sufferings on faithful Friends, that for Conscience-sake refuse to contribute to the Militia ? And how can they justly refuse to do that under another's Government, which they have done, or allowed to be done, under their own. But in these, and other things, we stand up Witnesses against them, with all faithful Friends every-where.

11. Whether it be according to the Gospel, that Ministers should pass Sentence of Death on Malefactors, as some pretended Ministers here have done, preaching one day, *Not to take an Eye for an Eye*, Mat. 5. 38. and another day to contradict it, by taking Life for Life ?

12. Whether there is any Example or Precedent for it in Scripture, or in all *Christendom*, that Ministers should engross the Worldly Government, as they do here ? which hath proved of a very evil tendency.

Signed by us, in behalf of many Friends, who are one with us herein.

George Keith,
George Hutcheson,
Thomas Budd,

John Hart,
Rich. Dugworth.
Abrah. Opedegraives.

P O S T.

P O S T S C R I P T.

BY a Warrant signed by *Sam. Richardson*, and *Rob. Ewer* Justices, the Sheriff and Constable entred the Shop of *Will. Bradford*, and took away all the above-written Papers they could find, call'd, *An Appeal*, &c. and carried the said *W. Bradford* before the said Justices; and also sent for *John M Comb*, who (as they were informed) had disposed of two of the said Papers, and they not giving an Account where they had them, were both committed to Prison: Also, they sent *R. Ewer*, and the said Officer, to search the said *W. Bradford's* House again for more Papers, &c. but found none yet, took away a parcel of Letters, being his Utensils, which were worth about 10 l. Now the said Papers being seized, and a great Rumor spread abroad of *Sedition*, *Disturbance of the Peace*, and *Subversion of the Government*, &c. we have, tho' with some difficulty, procured the said *Appeal* to be Re-printed, that every one that desired might have the Opportunity to read and judge of the Matter contained in the said *Appeal*, and also to signifie, that we did not, nor do not intend any thing against the present Government, or Magistracy, but own them in Commission to be Magistrates, and account it our Duty to obey them, either actively or passively; but knowing that it is contrary to the *Quakers' Principles* to use the carnal Sword, and finding by Experience that it is impossible to uphold Magistracy without it, therefore we proposed it to be duly considered and discoursed of, among all Friends, at this Yearly Meeting at *Burlington*.

A COPY of the M I T T I M U S.

WHereas *William Bradford*, Printer, and *John M' Comb*, Taylor, being brought before us, upon Information of Publishing, Uttering, and Spreading a Malicious and Seditious Paper, entituled, *An Appeal from the Twenty eight Judges*, to the Spirit of Truth, &c. tending to the *Disturbance of the Peace*, and *Subversion of the present Government*; and the said Persons being required to give Security to answer it at the next Court, but they refusing so to do, These are therefore by the King and Queen's Authority, and in our Proprietary's Name, to require you to take into your Custody, the Bodies of *William Bradford*, and *John M' Comb*, and them safely keep, till they shall be discharg'd by due Course of Law; whereof fail not, at your Peril, and for your so doing, this shall be your sufficient Warrant.

Given under our Hands and Seals, this 24th of August, 1692.

These to <i>John White</i> , Sheriff of }	<i>Arthur Cook</i> ,	<i>Humph. Murrey</i> ,
<i>Philadelphia</i> , or his Deputy. }	<i>Samuel Jennings</i> ,	<i>Robert Ewer</i> ,
	<i>Sam. Richardson</i> .	

D

From

From the Yearly Meeting at Burlington, the Fourth,
Fifth, Sixth, and Seventh Days of the Seventh
Month, Anno 1692.

*To our Friends and Brethren in the Truth, both in Pensilvania,
East and West-Jarsey, and elsewhere, as there may be occa-
sion, to be Read in their Monthly and Quarterly Meetings,
as they in the Wisdom of God shall see meet.*

Whereas there hath been an unhappy Difference of late, between our Friends, *George Keith*, and the rest concerned with him, and our Friends, *Thomas Lloyd*, *John Simcock*, *Sam. Jennings*, and others joyned with them, which hath tended to the great Reproach of Truth and Friends, and Dishonour of our Holy Profession. And whereas there hath been a Paper signed by *Thomas Lloyd*, *Samuel Jennings*, *John Simcock*, and others joyned with them, being in Number Twenty eight, of those who have opposed *George Keith*, and the Friends joyned with him, whereby he is condemned, as a *Person unfit and unqualified to be a Minister of Christ, and as a Person without the fear of God before his eyes, &c.* And whereas the said Paper of Condemnation hath been the occasion of setting up many separate Meetings, as well as of other Confusion and Disturbance, (both privately and publicly) in these Parts. And whereas the said *George Keith*, and others joyned with him, being offended with the said Judgment, have appealed to the Spirit of Truth and true Judgment of all faithful Friends at this Yearly Meeting, and have requested (by a Second Paper sent to the said *Thomas Lloyd*, and the rest concerned with him) That they might have a fair Hearing and Tryal before impartial Friends, (who have not taken part to the signing Papers sent to each other, on either side) the Second Day of the said Meeting, about an hour after the breaking up of the Meeting for Publick Worship; and we whose Names are hereunto subscribed, being extremely grieved and troubled, under a sence of the Reproaches the Truth has met withal, by reason of the said unhappy Difference, yet
having

having not concerned our selves actually in the said Difference on either side, being met at the said Meeting-House, with true Desires to the Lord, that he would make us instrumental to put an end to the said Difference, and truly make up the said Breach, before it grow wider, according to the Request of the said *George Keith*, and the rest of the Friends joyned with him in their said Appeal : And the said *Thomas Lloyd*, and the rest concerned, (though again desired, by two Messengers from the Meeting, to appear, and they) refusing, the Meeting adjourned till an hour after the Publick Meeting the next day ; and then being assembled, and the said *Thomas Lloyd*, and the rest concerned still refusing to come, (although the said *Thomas Lloyd*, had lately before advised the said *George Keith*, to make Application to the Yearly Meeting in this Case, as divers of us can witness) and the said *George Keith*, and the rest concerned, laying their Complaint before us, and the said *Thomas Lloyd*, and the rest concerned, not appearing, (though again desired several times) our Expectations and Desires, (with respect to that effectual and absolute healing the said Breach) is in some measure frustrated. Notwithstanding whereof, having heard the Papers on both sides read, and having weightily and deliberately considered them, do give it as our Sence and Judgment, That the said *George Keith*, and his Friends concerned in the said Paper of Condemnation, are not guilty of the Charges and Censures therein contained ; and that therefore, for the Honour, Prosperity, and Welfare of Truth, and Peace and Quietness of the Churches of Christ in these Parts, and elsewhere, the said *Thomas Lloyd*, and the rest of the said Twenty eight Persons, forthwith Re-call their said Paper of Condemnation, and that they condemn the same by a Writing under their Hands, directed to all the Monthly and Quarterly Meetings, whereunto the said Paper was directed ; and that they forbear offering to speak, by way of publick Testimony in Meetings, till they have so done. And we do also give it as our Judgment, That those Publick Friends who are charged with Misdemeanours, and Ill Behaviour in their Lives and Conversations, do forbear speaking in Publick Meetings by way of Testimony, till they clear themselves, and make Satisfaction to their Brethren : And that all Publick Friends on both sides, forbear all Railing and Reviling one another, either publicly or privately, which hath only this tendency, to dishonour Truth, and lay Stumbling-blocks in the Way of the Weak ; but that in such Case they observe the Primitive Churches Order, established by Christ and his Apostles, and practised among Friends.

Signed

Signed by Us, in behalf of Our Selves, and many more
Friends, who are one with us herein.

Robert Turner,	Edward White,	Nathaniel Walton,
Elias Burling,	Thomas Gladwin,	Robert Ree,
John Reid,	Thomas Rutter,	Peter Boss,
Charles Reade,	Edward Smith,	Thomas Bowles,
Thomas Coborne,	Benjamin Morgan,	William Budd,
Harmon Updengraves,	Joseph Sharp,	James Silver,
Thomas Powell,	William Thomas,	Samuel Taylor,
Nathaniel Fitzrandal,	John Bainbridge,	Griffith Jones,
Joseph Richards,	John Snowden,	William Righton,
Edmund Wells,	William Black,	Thomas Kendall,
Thomas Kimber,	William Snowden,	Samuel Houghton,
John Neall,	Abraham Brown,	Emanuel Smith,
Anthony Woodward,	John Hampton,	Peter Daite,
Andrew Smith,	Daniel Bacon,	Richard Sery,
William Hixon,	Joseph Adams,	George Willcox,
John Panceast,	Edward Guy,	William Wells,
Henry Burcham,	Barnard Devonish,	Isaac Jacobs van Bibet.
Thomas Hearse,	Samuel Ellis,	Cornelius Scevers,
John Jones,	Thomas Croß,	William Snead,
Joseph Willcox,	James Moore,	David Sherkis,
Thomas Godfrey,	Thomas Jenner,	John Carter.
John Budd,	John Harper,	Henry Paxon,
Roger Parke,	Robert Wheeler,	Thomas Tindal.
Caleb Wheatly,		

F I N I S.

BOOKS lately Published, viz.

✧ **THE TRYALS** of Peter Boss, George Keith, Thomas Budd, and William Bradford, Quakers, for several great Misdemeanours, before a Court of Quakers, at the Sessions held at Philadelphia in Pensilvania, the Ninth, Tenth, and Twelfth Day of December, 1692. Giving also an Account of the most Arbitrary Procedure of that Court.

✧ An Account of the Divisions of the Quakers in Pensilvania.

✧ A further Account of the Divisions of the Quakers in Pensilvania,

✧ The Principles, Doctrines, Laws, and Orders of the Quakers.

✧ The Judgment given forth by Twenty eight Quakers against George Keith, and his Friends; with Answers to the said Judgment, declaring those Twenty eight Quakers to be No Christians. As also, an Appeal (for which several were Imprisoned) by the said George Keith, &c. to the Yearly Meeting, 1692. With a full Account of the said Yearly Meeting, signed by Seventy Quakers.

All Five sold by R. Baldwin, near the Oxford-Arms in Warwick-lane. 1693.